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THE CORONATION OF JOASH.

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A.

2 KINGS 11: 4-12.¹

- 4 And in the seventh year Jehoiada sent and fetched the captains over hundreds, of the Carites and of the guard, and brought them to him into the house of the Lord; and he made a covenant with them, and took an oath of them in the house of the Lord, and showed
5 them the king's son. And he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the sabbath, shall be keepers of the
6 watch of the king's house; and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier. And the two companies of
7 you, even all that go forth on the sabbath, shall keep the watch of the house of the Lord about the
8 king. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when
9 he cometh in. And the captains over hundreds did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the
10 priest. And the priest delivered to the captains over hundreds the spears and shields that had been King David's, which were in the

B.

2 CHRON. 23: 1-11.

- 1 And in the seventh year Jehoiada *strengthened himself*, and took the captains of hundreds, *Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with*
2 *him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the heads of fathers' houses of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath spoken concerning the sons of David.* This is the thing that ye shall do: a third part of you, that come in on the sabbath, *of the priests and of the Levites, shall be*
4 *porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house*
5 *of the Lord. But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall come in, for they are holy: but all the people shall keep the watch of the Lord.*
7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever cometh *into the house*, let him be slain: and be ye with the king when he cometh in,

¹ The deuterographs are here presented in the text of the Revised Version.

11 house of the Lord. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king
12 round about. Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

8 and when he goeth out. So the *Levites and all Judah* did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath; for Jehoiada the priest *dis-*
9 *missed not the courses.* And *Jehoiada* the priest delivered to the captains of hundreds the spears, and *bucklers*, and shields that had been King David's, which
10 were in the house of God. And he set *all the people*, every man with his weapon in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king
11 round about. Then *they* brought out the king's son, and put the crown upon him, and *gave him* the testimony, and made him king: and *Jehoiada and his sons* anointed him; and they said, God save the king.

NOTES ON A.

Vs. 4. *Carites*, or *Carians*, occurs only here and in 2 Sam. 20:28, where the *Qerî* has "Cherethites;" these latter are mentioned with the "Pelethites," 2 Sam. 8:18; 15:18; 20:7; 1 Kings 1:38, 44. This possibly should be the reading in our passage. But, whichever reading is adopted, the reference to foreign troops seems beyond question. *Runners* is a term elsewhere applied to members of the royal bodyguard, 1 Sam. 22:17; 2 Kings 10:25.

Vss. 5-7. This narrative is not perfectly clear or easily understood. Vs. 6 is quite unintelligible, and is regarded by many as a gloss. The most probable explanation of the verses as a whole is that on weekdays one-third of the guard was at the temple and two-thirds at the palace, but on sabbaths the reverse. Jehoiada now arranges that the three companies should be at the temple, and that Athaliah should have no troops at her disposal at the palace.

Vs. 10. Both Kittel and Benzinger, recent commentators, regard this verse as a gloss. The former suggests that it may have come into the narrative of Kings from Chronicles, since in the latter such a provision of arms for the Levites is natural. The foreign troops, however, would not need them.

Vs. 12. *עֲדוּת* *testimony* is undoubtedly a corruption from *צִדְוּת* *bracelets* (insignia of royalty, as is shown from their mention in 2 Sam. 1:10). The word in the original is governed by the same verb as crown (*RVM*). A *testimony* or book would not be placed on one.

NOTES ON B.

Vs. 1. The fact that personal names are given is sometimes regarded as an evidence of a writer's fuller information. The truth is, however, that where history was a blank later Jewish writers were fond of constructing it in detail with such elements as personal names.

Vs. 2. *Heads of the fathers* is a technical expression used by the chronicler. 2 Chron. 19:8; Ezra 1:5; 3:12; 8:29; Neh. 8:13.

Vs. 5. **הִסּוּר** *the foundation*, a corruption of **סור** *Sur* in the parallel passage in A. Since no gate *Sur* is known, this is probable a corruption for *sus*, "horse." The horse gate is mentioned as the place of the death of Athaliah.

Vs. 11. The anointing is here restricted to the priests. Out of the single set of actors mentioned in A the author of B has made a double set: Levites, who are thought of as serving in the temple in regular courses (vs. 8), and laymen (all Judah, vs. 8); and thus the coronation is accomplished with the help of a great concourse of people. The chief function of the Levites seems to have been the preservation of the sanctity of the temple. In B whosoever enters the temple is to be slain (vs. 7), while in A whoever endeavors to break through the ranks of the soldiers is to be slain (vs. 8). This latter order is a natural precaution against any attempt of the adherents of the bloody Athaliah to cut off the young prince. The narrative of B is necessarily somewhat confused from the retention of so much of A and the endeavor to adjust the old material to the new conception of history.

In comparing these deuterographs as a whole, we notice first that B is dependent upon A. They are not two independent accounts of the same event, but the writer of B had A before him. This is clearly seen from the verbal agreements. The identity of language is too frequent to be explained in any other way, and this is only one of very many instances where the author of Chronicles made direct use of 1 and 2 Kings. B is a clear copy of A, with alterations and additions indicated by the italics in the above text. It will be noticed that in some instances the construction of words retained has been changed.

We notice, secondly, that through these alterations and additions the impression conveyed by B of the formation of the conspiracy and of the agents through whom Joash was enthroned is quite different from that given by A. Both agree in the fact that Jehoiada conspired at first with the centurions. According to A these centurions were officers of the Carites and runners (RVM), the royal foreign bodyguard, elsewhere called Cherethites and Pelethites (see notes), who took such a prominent part in the enthronement of Solomon. These captains are brought into the temple, and there with an oath, the youthful prince being shown to them, the compact is made.

In B the Carites and runners or foreign troops disappear, and the centurions are clearly Levitical chiefs, whose names are given. They also act as intermediaries for a much larger conspiracy. Through them the Levites and the principal men of Israel are gathered out of all the cities of Judah, and all this congregation enters into a covenant, and unto this multitude it is declared that the king's son shall reign.

According to A the youthful prince is crowned and hailed first as king in the midst of the foreign troops who have been arranged for his protection and stand guard within and without the temple. According to B the companies which have been arranged and stand guard are Levites and companies of the people, and only priests and Levites are admitted within the temple, and special care is taken that no others enter the sanctuary.

A probably gives an accurate account of the event. The coronation of the young prince is a bold *coup d'état* undertaken by the priest Jehoiada with the assistance of the foreign bodyguard. Solomon was made king in a somewhat similar manner, 1 Kings 1:38-40. A conspiracy such as is described in B, formed with leaders throughout all Judah and accompanied by their assembling in Jerusalem, could hardly have escaped the notice of Athaliah or have met with no counter-movement on her part, but, according to both narratives, she was taken by complete surprise.

The motive of the reconstructed narrative of B is clear. In view of the stringency with which the later Jews guarded the temple from profanation by foreigners, the author of Chronicles could not realize that the high-priest could have called upon the royal foreign bodyguard for service in the temple, or in his ignorance he may have fancied that these Carites and runners were Levites. Hence he substituted Levites for them and made the whole movement an ecclesiastical one. But we have the express testimony of Ezekiel (44:6 f.) that in early times foreigners were admitted into the sanctuary. The prophet brings as a complaint of Jehovah against Israel that they "brought in aliens uncircumcised in heart and uncircumcised in flesh to be in the sanctuary to profane it." The early kings seem then to have guarded the temple with their foreign troops, and the reconstructed narrative B is but one of many instances in 1 and 2 Chronicles where history is idealized.